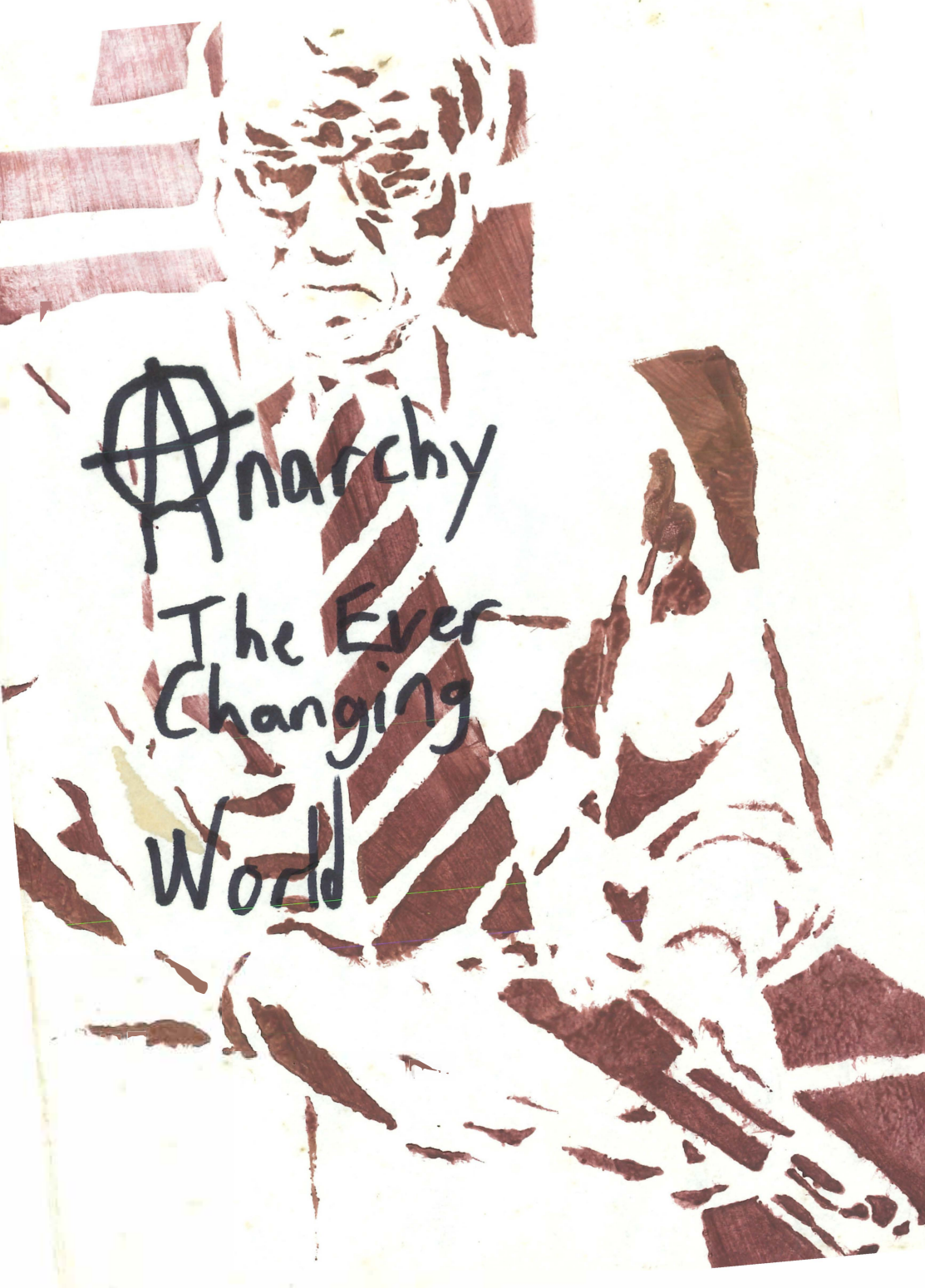




Anarchy

The Ever
Changing

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To Karlee

Happy 21st

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Anarchy: The Ever Changing World.

By Frew.

Anarchy is a tenancy of political opinion that comes from a wide range of perspectives and covers a wide range of ideas that we may not all agree on but that is fine, as long as we respect each other. All of the views in this pamphlet are my own and probably doesn't represent the majority view, if such a thing exists.

Today there is a growing sense of alienation amongst the community. Mental illness is rife, people are largely powerless against the forces of war and commerce and many services that were once provided by the state have been eroded (health, education, social security etc.). The world has lurched from crisis to crisis as the powerful fight for control of the world's resources and the poor die in their multitudes. Civilisation™ is in decline as it is bankrupt, with everything being afforded a dollar value and that which is not profitable deemed unnecessary and discarded.

It seems that the world is ever changing and political systems that have entrenched dogma (like ours) weighing it down eventually fail to adapt to new situations. Only a political system that entrenches freedom and the ability to act according to ones own will, without interference from the state can offer the stability of being able to continuously adapt and evolve according to circumstances. Therefore Anarchy is a political system based on the logic of encompassing all through freedom.

"We want to be in a position where the State has a monopoly on violence." -An unidentified US politician supporting anti-gun laws.

Humanity is as a species arguably the dominant life form on this planet. This is due to a combination of factors including our opposable thumb, large brain and ability to perform complex communication.

Our large brain and opposable thumb has enabled the development of tools, which in turn enabled greater efficiency and ability to change the environment. This provided humans with protection from predators and the elements beyond what has ever been achieved by another species. Complex communication has enabled us to pass on experiences and knowledge, so as to provide better conditions for successive generations. This knowledge goes back many thousands of years from long before recorded history. This includes the production of textiles and the harnessing and creation of fire.

Knowledge has always carried a dual edge. It is both liberator and enslaver. It enables a greater quality of life and also gives its possessors levers by which they can dominate others. Generalised knowledge benefits all. Secret knowledge benefits those who possess it. In the time before generalised literacy (or in the places where education is uncommon) the ability to read would have been a major advantage only possessed by those who could afford the time and/or money to pass on the knowledge. Those who could read would be able to absorb millennia of information unavailable to those who could not read.

However, the access to education has never guaranteed the loyalty of the possessors of knowledge just as birth into privilege has never guaranteed loyalty to the Elite. Human empathy has enabled much knowledge to filter down to the poor. The old Hacker adage "information wants to be free" rings true through out the ages, although this has been sporadic and constantly opposed by those who use knowledge to dominate.

Human society and culture has always existed in a dynamic of contending social forces This struggle has always been about power in one form or another (either the struggle for, or the struggle to be free of). These conflicts are innumerable and as varied in nature. The one thing they all have in common is that they pit one group against another to fight to be top of the shit heap. Once there all those who desire the demon *drug power* have their greedy eyes set firmly on the prize. Those holding power immediately have to start oppressing those below in order to maintain their place.

No matter the "knowledge," motives, "natural superiority," or totality of the power, those in power inevitably have to make decisions affecting everyone else. There is no way that a ruler can rule without putting someone off side. The multitude of hopes and desires of a group can never be embodied by a Master, no matter how adept; there is always opposition.

Rule may often look absolute, but that's just what they want you to think.

The presentation of reality has always been manipulated by the powerful. This along with brute force has been a mainstay of maintaining domination in human society.

This was, until the modern epoch, the primary role of organised religion. Kings, Chiefs and Caesars all owed their rule to their religious heads as they maintained the (fantastic) reasoning behind the power. Many Kings were only a half step behind the Pope in their closeness to "divinity." Caesar was a man-god (the Anti-Christ in the book of Revelations).

Christianity was at the time of Jesus a revolutionary force against the Roman Empire. By the Middle Ages the Church had risen to such a power that many Kings were answerable to the Pope. This was due to the alliance between the state (King, Nobility etc.) and the social apparatus (The Church, which propagandised from the pulpit and 'educated' in the classroom). The Church held a monopoly on knowledge. Most scientists were Christian and those who questioned popular belief would be locked up (the most striking example is probably Galileo who was locked up for suggesting that the Earth revolved around the Sun).

The terror of the Inquisition was aimed at crushing opposition to the worldview of the Church. This is because power is based on specialised, secret knowledge and as mentioned before knowledge is a double-edged sword. The Church as a system of ideological control, used its moral power (from the pulpit) and military power (through the Nobility) to slow the advance of science in order to defend its privileged position in society through its mystic presentation of reality.

The Church was never quite able to halt the advance of science and eventually the power of the Church and Nobility waned. It was replaced with the power of the Capitalists (today's Nobility) and the power of the modern state. Social control

comes in the forms of state-controlled education and corporate controlled media (although the state still provides some of these services). The Church still clings to its former glory and is now just one of a multitude of world-views that all exist side by side within the modern state.

Democracy does not really exist. During the French revolution, the wealthy Landowners and Capitalists realised that, if those elected to parliament were actually answerable to the people they represented, there would be no way for them to maintain their privilege. One of the first acts of the Constituents assembly was to declare that the "free and independent representatives of the people" were free and independent of the people. This fact was rarely, if ever mentioned in Histories or by the media, as it would undermine the illusion of democracy, a pillar on which the modern Capitalist system exists.

Parliament amounts to a means to regulate the Capitalists and to "manage the affairs of the bourgeoisie as a whole" (to loosely quote Lenin). Its main role with the poor and dispossessed is to fool them into thinking that they have a say and to regulate them to make them the most efficient workers and consumers for the rich.

Whilst the Church still exists, the main method of social control today is the media. The media amounts to the propaganda machine of the modern system. Capitalism is a sturdy system of control because it enables new ideas to develop then commodifies and repackages these ideas removing all of the revolutionary content. A wide range of world views can exist side by side without causing undue threats to capitalists' power. You can buy brand name T-shirts

emblazoned in the Anarchy symbol and the Body Shop cashes in on environmental consciousness.

Yet not everything can be recuperated. Knowledge continues to advance and corporate control of information is more widely opposed than ever before (at least within the modern epoch). The disadvantage of information ownership continually illustrates Capitalism's inherent Conservatism.

The predominant ideology of the ruling class at the moment is Neo-Liberalism. This embodies an economic "rationalism" based around the misnamed principle of free trade (which is paid lip service, but only really enforced on the third world). The other mainstay of Neo-Liberalism is a social conservatism, which in Australia, is embodied by a rising Nationalism which is supported and reinforced by "boat people," the War on Terror™ and National sporting prowess. There is a concerted attack on trade unions, human rights (anti-terrorism legislation is the most recent and pervasive examples), the environment and anyone with the guts to stand up and say they disagree is openly smashed, beaten and ridiculed (anti-war activists in the US labelled as Peace Terrorists).

There is an almost religious character to the philosophy of today's Neo-Liberal Capitalists and Politicians. They believe that the Market is a moral force, that the highest form of contribution to the world is to create new and profitable markets. The Market is the judge of right and wrong, what sells is right and good, what doesn't sell is wrong and bad. They actually (sort of) believe this. The Market is amoral. Possessions have no moral character and can be not a guide to right and wrong. Their ideology implies morals, where there is none.

Another example of the conservatism inherent in systems of power is the legal protection of the alcohol tobacco and pharmaceutical Corporations through the prohibition of drugs. This is due to massive political donations of Companies like Dupont who campaigned for the prohibition of Marijuana to gain sufficient market access for their chemical product, Nylon that would have fared badly from competition from hemp products. They did this through massive political donations and close support of the US government. This continues today, creating a massive black market (more marijuana was grown in Australia in 2002 than wheat), with correspondingly expensive prices, making a large section of the population criminals by lifestyle choice. The "drug problem" of today mirrors the insanity of alcohol prohibition in the 1920's.

Prohibition is one of the most striking examples of Capitalism's (and its fake democracy's) attempt to regulate humanity. From a sane perspective (even within Capitalism) the trade in drugs would be a great taxation source, the cost of imprisonment and law enforcement would plummet as most people who are inside are there for drug crimes. The third or so, of the population who are actively engaged in trying to defy the authorities for no other reason than to have a good time the way they choose, are regularly faced with sniffer dogs, random searches and surveillance. Yet we resist as easily as we breathe.

This forms a separate underground world complete with capitalist and libertarian elements. It is rumoured amongst some members of the establishment Parties (and they would have a better idea than me) that the Premier of NSW is head of the corruption that keeps drugs illegal in order to protect the

profits of illegal capitalists. (This doesn't surprise me but it may not be true...)

Whilst the law is set firmly against the drug culture, where there is a buck to be made the capitalists move in. Much of the peripheral industries of the drug trade that aren't actually involved in production and distribution of the drugs, are legitimate corporate enterprises. The original rave scene was completely illegal, now most nightclubs are similar to raves in music, decoration and atmosphere, because where there is a market there is a buck to be made. There are magazines about the drug culture (High Times), bong and crack pipe manufacturers and whole ranges of merchandising all of which is semi-legal to legal.

Capitalism's strength is in its fluidity. Where there is a market, there is space for the capitalists to take over and recuperate everything profitable to the Market. Books are sold on a variety of topics from how to succeed in business to books on revolution and the bankruptcy of capitalism. Why? Because it's *profitable*.

Even if real democracy existed, would it be desirable? Majority rules democracy causes the minority to suffer. Prohibition is one example of the dangers to one's freedom caused by a state of majority rule. If over 50% of the population decided (for religious reasons) that homosexuality should be outlawed, all gay and Lesbian people would be immediately criminalised by sexuality. If all Women, who make up 51% of the population decided to lock up all men, considering the threat that males pose to women's safety. Would the men supporting democracy allow this to happen? Not willingly going to Jail would be undemocratic.

The manipulation of information has always been the easiest (or at least, most sophisticated) way for the Elite to maintain power. The ideas that they are indispensable, natural, necessary, unstoppable, all-powerful or irrelevant are all promoted to enable them to continue wielding power over us all.

Today we live in a system of information overload. Many conflicting views can be put forward as truth because in the product saturated first world it is easy to consume and daily struggles are largely ignored. Most media is merely bait for advertising and therefore formulated to ensure that the consumer (the corporations buying the advertising) has the most receptive product (the audience) in order to sell more products. This isn't (necessarily) a conscious decision. It is economics. The media, being predominantly corporate is driven by profit motive. Corporations wanting to buy advertising need a receptive audience. This means that, if a news story or documentary is too critical of a corporation or the current economic and political order, this may upset sales (and the workers of the corporations) so advertising and therefore profit would be threatened. The owners are aware of this and hire their staff and pick their shows carefully.

Everything that is marketable and profitable is offered as a lifestyle choice. The Pink Dollar (the spending power of gay, lesbian and identified communities) and the Green Dollar (the spending power of the environmentally conscious) attract corporate attention and industries are set up to accommodate these markets (people). There is even lip service paid to vegetarianism by Mc Donald's (not that anyone takes them too seriously).

Politics too, is an essential distraction of capitalism. Its importance, whilst not insignificant is massively overplayed in order to distract people from what is really going on (you know, the buying and selling of shares, economic output and the continued domination of the many by the rich, which is well, let's face it boring and therefore not profitable).

Politicians are the perfect caricatures of this system of domination. Their everyday lives are open to public scrutiny; they are constantly ridiculed and misrepresented in the media. (Any publicity is good publicity, eh?) As there is an election every few years they have to come across as competent and consequently hire advisers, PR experts, stylists etc. to enhance their image in the media. To have a chance at competing, politicians also need to be able to buy their voice in the electorate, through political donations, large donations, from the Elite. This means that politicians can not bite the hand that feeds them. They owe their existence to positive media coverage and advertising and therefore the Corporations.

The control of information by corporations is extremely pervasive. Some think that this means a massive conspiracy. This is not usually the case as most information is available to those who look. The mass media, most notably TV, does act as propaganda, it holds up only the sensational as news, because studies shows that sensational news sells (which is conveniently good for information control). The fact of the matter is that even a 24-hour news service could not adequately cover every major international event due to time constraints. Too much happens. This enables the media to focus on the spectacular, rather than the important, under the guise of giving the public what they want. The insidious nature of corporate control of information is highlighted in how little we are

conscious of its effects. From shopping centres to the layout of cities, everything is geared to maximise consumption and to keep people desiring material objects.

The overload of information takes a multitude of forms and in the first world people can spend their entire lives focused on meaningless distractions. From on-line games to adventure weekends, everything is provided for you, at a price. (Real life is an option that rarely advertises). Most information is passively absorbed through TV, radio, billboards, posters, signs, brand names and logos.

Corporations worth billions of dollars are founded on information brokerage. Entire industries have sprung up dedicated to the manipulation of public perception. Marketing, Public Relations and advertising are all specialist occupations held in high regard. This is because they create and maintain the Spectacle (a term coined by the Situationist International). The Spectacle is a word that can be used to describe the illusory world created by systems of power. The illusion that creates false consciousness.

There are countless examples of false consciousness; from the paranoia about refugees (what do we have to be frightened of? The worlds dispossessed?) To the attack on women's (and increasingly men's) self esteem to sell dietary products, make-up, fashion magazines, this seasons clothing etc... Reality is often disregarded. People are (at least sometimes) aware of this and there is an overall devaluation of information because 'who knows what to believe?'

Many of the real problems facing the world are only covered in a shallow and superficial way. The state of the environment is

probably the most alarming (along with the US push for global domination) example of this. The reasoning for not highlighting the environment as a relevant issue is that it would threaten the capitalist system. The drive to maximise production to the point of ludicrous waste (such as in the first world) is the goal of corporations (the Market needs its products). Therefore a conscious reduction in consumption is not something Corporations want people to think about. As with threats to chemical companies (like Dupont), threats to petroleum companies by super efficient engines or engines running on clean renewable resources are thwarted by a careful campaign to buy up the patents and the monopoly on distribution points.

The Spectacular world extends to work relations. Roles need to be played, games of domination and submission are common in the guise of office politics. The role of an office Manager is to implement productivity and cost policies of their Boss (higher up Managers, Board of Directors, owners etc.) They do this by manipulating the worker (by any means necessary) to maximise productivity. If the worker steps too far out of line they can lose their livelihood. Therefore they had to submit to the Authority of the Boss.

The Manager, on the surface of it, has it better. They have a little power over others yet they are still subservient to their so-called superiors and to power itself. They have to meet the productivity targets; they have to implement the decisions of the higher-ups. When lay-offs called for they have to decide who loses their jobs. This is obviously harder morally than the average workers daily life. The cost is spiritual, the prize, a step up the rung of negative power.

The richest and most powerful shareholders run corporations from boardrooms. They are the wielders of power, yet they are never free of power itself. Their lives are caught up in the most real theatre of the Elite, complete with political intrigue, manoeuvring, Grand speeches, lies back stabbing and betrayal. People studying Economics at Wollongong University have had to read Machiavelli's The Prince. They make decisions effecting thousands of people's lives. They have to constantly being on guard from being outmoded and to loosely paraphrase Marx, they need to continually revolutionise their means of production or to slip into the mass of Proles. Sure they have stuff, lots of stuff, but is the negativity of their power worth material possessions?

Political power today is less about protecting Sovereignty (despite refugee hysteria) than keeping the people 'in their place.' Capitalists are no longer specifically national and therefore actual military and political control of markets isn't required for market access. Large Corporations are now Trans-National and get access to most markets without hindrance. The US is the dominant military power in the world. The attack on the Pentagon and World Trade Centre was a direct result of US foreign policy. The USA have killed too many people (especially civilians) in Military or 'Police' actions in approximately 72 countries last century. It was only a matter of time before someone visited the kind of destruction on the US that they had been regularly dishing out for decades. Without total annihilation there will be survivors, their experience and suffering will also survive. The psychological damage caused by war is passed on to the next generation. If lives are treated as valueless then the survivors of such conditions will not value life (Khmer Rouge + Pol Pot are a classic example of psychological damage caused by US terror). The anger at their

own repression and often the hopelessness of their situation causes some of those repressed into desperate action against the enemy (Palestinian suicide bombers are a direct result of Israeli attacks on the Palestinian people).

The civilian deaths weren't the main target of Al Queda during September 11 attacks on the World Trade Centre and the Pentagon. The targets were symbols of global capitalism and the US war machine. The media rarely ever mentions the attacks on the Pentagon because most of the world understands the role of the Pentagon in oppressing the peoples of the world. Al Queda are no freedom fighters, they are crazy fundamentalists, who whilst probably aren't quite as dangerous as the US military, they are nasty, bloody and are attempting to force their world view on the rest of us through the barrel of a gun (or fuse of a bomb).

The "War on Terror"TM (Terrorists A Vs Terrorists B) is aimed as much at the internal populations of the first world as at Al Queda. A whole raft of civil rights have been taken away, in Australia this comes through anti-terror ASIO laws. An excuse was found to invade Afghanistan (to build gas pipeline to China) and Iraq (oil, Israeli foreign policy, "That man tried to kill my Dad!") This was also quite a good way to whip up some xenophobia and Nationalism. The Police State grows.

The line between the Elite and politicians has blurred. Most National governments have smaller economies than some corporations, which reduces the power of the Nation-State. In the era of multinationals every nation needs to be attractive to business in order to have enough investment to keep the population in work and under control. Repressive labour laws are passed under the guise of making a country "competitive."

Politicians are quite often also rich. In Italy the Prime Minister Silvio Berlusconi is also a major media magnate. Between his own networks and the state run media he controls approximately 60% of the mass media (and therefore much of the information).

The Elite today rarely carry title (perhaps CEO). The central lie of democracy is that everyone is equal before the law (anyone going to court knows this to be untrue). Money is the big divider, with enough you can own the productive forces in Society. It is power by degrees (or \$\$\$) The more money, the more control. If there were more official sounding titles the illusion of equality would be broken.

"Stop waiting for someone to save you and start saving yourself." KMFD- Dogma.

There are many organisations that fight against the current order of things. They come from a wide range of worldviews and vary immensely in form and content. Many of these organisations suffer from problems of power and/or self-righteousness.

The Greens, as a political party have enjoyed an era of expansion since the 80's. They fill much of the political space of the old Socialist parties who time and again showed their loyalty to power over class. The Greens political power is based on their social and political consciousness, yet as an organisation they have no analysis of power.

In Germany the Greens were elected into parliament with enough seats to form a government with the German Socialist Party (like the ALP). The campaign that got the Greens elected was the campaign to stop nuclear waste being transported across the country. There were massive blockades of trainlines and popular opposition to the nuclear power industry. Once in power the Environment Minister (a Green) ordered the Riot Police to break up the blockades that got them elected.

The Greens are not an authoritarian organisation, as it doesn't bind its members to an explicitly laid out course of action or ideology. It is an organisation of hierarchy and power. The Parliamentarians (like most, if not all Parties) are completely free to do as they choose in Parliament. They wield considerable influence within the Party and they make up the public face of the Greens. Anarchists have fallen into this trap as well. The CNT (Anarcho-Syndicalist Union) participated in the Republican Government during the Spanish Civil War. It enabled power to be held over the Anarchists fighting the Fascists, which forced them into the Republican Army which had no intention of ever letting the Anarchists get their way. This was due to the implied link between the Anarchist Ministers and their comrades on the ground in the eyes of everyone else, despite there being no guaranteed link between the Minister and the organisation as this would be most unanarchist.

The Greens also have an array of paid bureaucratic positions, all of which are levers on party power in one form or another. This causes another degree of separation between the Greens party apparatus and its membership. Another set of positions above the ordinary member.

17
The Greens aren't the only hierarchical organisation against the current order of things. There are a whole raft of "Marxist" organisations and non-revolutionary environment and social organisations that suffer from similar problems of hierarchy. Their problems are however, quite serious.

The so-called Marxist (Marx himself denied being Marxist) organisations be they Marxist, Leninist, Marxist-Leninist (Maoist), Castroist, Guevaraist etc. suffer from a multitude of problems, some similar to the Greens.

Their problems are compounded by various degrees of authoritarianism depending on their particular political bent. Most importantly they all suffer from the belief that they will be the one Party of the revolution. Marx wrote of the Communist Party. The Party of the Working Class, which would suppress the Elite then, wither away. Its main problem is that the Party structures that seize the State are authoritarian and do not wither away.

There is a fairly common principle of Democratic Centralism, which leaves the daily running of the organisation to an elected Central Committee who runs the Party apparatus almost dictatorially whilst elected. Their Congresses vary in form but are general attempts to apply democratic process once every year or two to an otherwise controlled organisation. The power of the central committee to define "Party line" etc. is immense and due to the generally secretive nature of internal discussion they are in effect dictators of information. This is little different to the structures of Capitalism and once in power, they attract people who desire power to the Party in the hope they can play the game, climb the ladder and become the new Party Elite.

The controlling lie of the Communist Parties is that they are the workers in power, their elite is meant to embody the working class, the state control of information is of course supportive of this.

The Marxist organisation's direct control of information makes the information presented unquestionably propagandistic because there is no perceived separation between the information and the source of power. Capitalism is more resilient because of its perceived separation between the information and source of power (this played a large part in the collapse of the Soviet Union).

Marxists generally have no analysis of power beyond Class. They fail to realise that by using secretive and authoritarian power structures they create the new levers of oppression and focal points of power. These positions attract those who desire power and new divisions are formed. There become new oppressors (the state and the Communist Party) and the rest of us continue to live under the yoke of oppression.

On the positive, Marxist organisations are at least against the system. There are a whole raft of Environmental and Social organisations that fight against the worst atrocities of capitalism. Groups like Greenpeace, Friends of the Earth, Amnesty International and World Vision all aim to "make the world a better place." They have no critique of this system or a plan to make it better. They are reactive (not necessarily reactionary) in that they are defined by their actions which are always aimed at fighting against some attack by the powers that be.

19

Most of these organisations want nothing more than money from their membership. For Example: Greenpeace street recruiters earn in excess of \$500 a week. It like all Greenpeace positions are funded by the membership requiring 1,000 members (at \$25 a year) to pay one worker. The street recruiters are rarely involved in political activity and don't need to be politically conscious. In other aspects of organisation Greenpeace is run like a corporation. It is strictly hierarchical and largely inefficient for the kind of budget they command. They rarely encourage their membership to do anything beyond emptying their wallet, as if money is all that is required to save the world.

Amnesty International encourages their membership to be active. This is a good thing; people can become more self-empowered through taking responsibility for the world. Yet Amnesty International is hierarchical and anyone can join. For example Phillip Ruddock the previous minister of locking up refugees is a member despite his own and the Australian governments appalling human rights record. They are hierarchical and have some paid positions but are much better than Greenpeace.

Another criticism I have is that they will not campaign for any cause that they deem violent. They refused to campaign for East Timorese independence despite the fact that about 1/3 of the population were killed by the Indonesian military and most Western governments supported the invasion.

All of these groups can exert some influence but they are largely ineffective. They do more to make people feel that they are making a difference, than to actually deal with the problem themselves. The easiest way to judge this is their (semi)

legitimacy in the eyes of the media. They aren't a threat to the powers that be. Therefore they are a useful way of diffusing dissent.

"Fight the Power's that be." Public Enemy- Fight the Power.

The political current of Anarchism and other similar political philosophies (Council Communism Situationism etc.) offer the best hope of human freedom and respect in both the short and long term. Anarchy literally means absence of government. This doesn't necessarily mean chaos, in terms of political philosophy nothing could be further from the truth. Absence of government doesn't mean absence of organisation; it means absence of power.

Every individual should have the right to control their own future with one proviso: They can not harm or oppress anyone else.

The variety of approaches, theories, methods and tactics that individual Anarchists and organisations of Anarchists have attempted is so great that many volumes can and have been written. The one thing they all have in common is that they do not prescribe to a "true way forward" that forces others into their mould.

Power, like knowledge carries a dual edge. So far only negative power has been discussed. Negative power is power over people, either through force or manipulation. Positive power is power over yourself. The ability to be master of your own life and to take responsibility for yourself.

Negative power is paternal. The government, management, the media etc. decide what is good for the rest of us. There is a (twisted) logic to this. Those in power, because of their position over the rest of us, believe that by virtue of their position that they must actually be superior and therefore know what is good for us, better than we do ourselves.

In the first world we are never really allowed to grow up. We are encouraged to remain obedient children; we are in effect domesticated. Everything is about control and consumption. The path of subservience is laid out at our feet. It is daily reinforced in a multitude of ways. The master continually talks about freedom as if their rule is freedom. Any freedom allowed by the state is no freedom at all; it is a part of our regulation.

Freedom can not be given; any written emancipation isn't worth the paper it's written on. People need to take freedom for themselves. This is the path of positive power.

Self-emancipation is a process of self-analysis, analysing your surroundings and influences and self-responsibility. This needs to be done honestly. Self-responsibility is looking after yourself and those around you. We share the planet and quite often our actions have unintended consequences beyond ourselves. Oscar Wilde wrote that each person should be absolute Monarch over his or her domain (themselves). This is what Anarchy is about. A world of masters without slaves.

Capitalist ideology is an ideology of false freedom of the individual. Every person has the right to exploit (or be exploited), the right to own productive property (but not the money). You are free to elect your governmental masters and to choose which capitalist lords you will serve. Everyone has

22
the right to be a capitalist, but alas we can't all be. The freedom of capitalism is the freedom to choose your own method of submission.

Freedom is largely internal. It is the extent to which we consciously determine the path of our lives. Within this system freedom can only be claimed to a limited degree.

Once I managed to break my internal chains of oppression (at least most of them) I realised that this was not enough as my surroundings were still controlled by the powers that be. Most of the population allow this to continue and I came to the conclusion that without the rest of the world my own revolution would be incomplete. This is why I write stuff like this.

The main task as I see it, is to generalise the ideas of freedom whilst making our lives better in the present. This can be achieved in a multitude of ways, which is why many Anarchist groups can exist side by side without competing. This fact also enables each individual greatest freedom in choosing their own path.

In Spain from the mid to late 1930's, there were many Anarchist villages and towns as a result of the attempted coup by Franco and the Military. In the civil war many towns and villages were liberated and the choice was given whether to collectivise and how. Most people joined in, but those that didn't were generally left alone (as long as they weren't aiding the Fascists). Each place had its own set of laws drawn up by the entire population, which they enforced themselves in their own way (by the way, most communes could fit all of their laws onto a page or two). This extended to workplaces and each workplace was a collective. There were delegates and

administrators but these positions were immediately recallable and quite often drawn by lot.

Work collectives and local collectives were part of Federations that dealt with distribution and issues relating to industries specifically. The local collectives always had the autonomy to act how they saw fit. This meant that the Federations could not become sources of negative power and the worst punishment they could deliver was to exclude a group from its' meetings.

The Anarchist Communes in Spain were crushed by a combination of forces- The Spanish Communist Party, the republican government (complete with Anarchist [sic] ministers) and the Fascists (who won the civil war). Yet what they achieved under these circumstances was the most libertarian form of organisation ever implemented over a large scale.

The Civil war in Spain (like every event) was unique in time and place. Any lessons that can be drawn from this are general; we face a completely new set of circumstances.

The core principle of Anarchism is that the individual has freedom over their own lives. The only freedoms curtailed are the freedom to exploit and harm. With the individual claiming their own power, they sit on top of the inverted pyramid of power. Their workplace and local community with which they have signed agreements, are the only people that can enforce anything as the work-rules or laws of a community are agreed to by everyone in the collective. Everyone has the right to leave their collectives and form or join new communities and collectives whenever they want to.

All delegated positions and federations can not force any collective to do what the federation decides. The only power any federation would have, would be the power to exclude any collective that didn't work within the bounds of the federation.

The nature of federations and collectives is based around administration and coordination. For example: transportation would require generalised road rules and coordination in order to be efficient. Efficiency doesn't mean making more, it can and should mean working less.

How do we get to the situation where everyone is free? If there were a straightforward (or easy) answer we would live in Anarchy by now. It seems to me that the only way we can help bring this about is by creating our own freedom and taking our own space.

Every act of freedom is an act of anarchy. Freedom dwells within us all. Stunted and repressed by culture, school media and work. Millions of people take part in activities and organisations that are purely social. From local football teams to the Linux operating system, there are countless examples of people getting together spontaneously to make good things happen. Many of these organisations suffer from problems of hierarchy and capitalism, yet their beginnings were grass-roots set up by people wanting to give something and get something back.

Feeling good about your-self is surely worth more than objects. Capitalism relies on creating false desires for things. Concentrating on gathering possessions is what we are told to do in our daily bombardment of advertising. The lie that possessions bring happiness, status (they do for losers), random

sexual encounters with models etc. is told so often it is unconsciously believed. The reason that people have trouble saving money is that there is so much we are told to buy to be happy. Possessions need to be guarded from those who can't afford them. Possessions separate us needlessly. By giving time and personal energy into something you love, the activity is its own reward. I feel better making someone smile than I do buying myself a new 'toy'.

We need to consciously create our new methods of organisation with our own freedom, and that of future generations in mind. Every attempt whether successful or not is valuable as it is an experience. Recording experiences and the meanings you attach to them is important so mistakes aren't repeated. The only way to succeed is to try, fail and try something new. The multitudinous nature of Anarchism gives us an edge over other forms of organisation as many projects of liberation can exist simultaneously without conflict. The main way to support this is to aim outwards and to propagate our experience so that we don't have to keep repeating mistakes others have made and also to act as a sort of advertisement for authenticity. Living life authentically and with gusto is infectious and our own lives can inspire others to do the same.

Reaching out to others is a task that is often ignored by many activists. It is hard, almost contradictory for anarchists to tell others what to think. Most pamphlets, 'Zines papers and web-sites only reach a limited audience. People need to actively search out the information or be attached to sub-cultures with a political tinge (such as punk and rave scenes). It's much harder to go out into the wider society and say, "This is all fucked. Let's change it!" Yet this is what needs to be done. Subcultures are exclusive, as you need to be 'in' the scene to get exposure to

the politics; people who don't fit are treated as outsiders. How does this further the cause of changing the way the world works? All this achieves is weakening the movement by creating unnecessary divisions. It is a conscious act of separation from this society without supporting others to go their own way.

Part of this is making genuine improvements to our own lives and the lives of those around us. Why sacrifice for tomorrow if you can improve your own situation today, which is a form of advertising. The benefits of self-liberation manifest themselves as a positive change within. A change that others notice and want to know why. If you value things within yourself no one can ever take them away.

Doing the right thing isn't always easy. Yet acting according to conscience is rewarding in the long run. Life is just a series of risks that keep increasing until we die (which is unavoidable). Self-liberation (like everything has certain pitfalls, but we all make mistakes, the main thing is to learn from them.

Direct action is positively asserting your own power to directly affect your surroundings and situation (or that of people or things you care for). This can be as simple as speaking your mind or as complex as taking part in a global day of action or occupying your own squat or workplace. Part of this is creating a Temporary Autonomous Zone (TAZ). The idea of a TAZ is to create a temporary space within the many fractures and unprofitable zones of the world in which we can be free, for the time being. There are many examples of TAZ's in modern Australian culture. Underground raves, punk shows, squats and areas controlled by protesters (eg. Ring around world

economic forum at the S11 protests in 2000) are all examples that many are familiar with.

The area around the north coast of New South Wales, where around 50,000 people live in communes of a semi-permanent semi-autonomous zone yet not many people are aware of this or discuss this even within radical circles. This is because of their insular nature. Long gone are the days of hippies driving around doing freak outs, which is a bit of a shame.

Political actions leave an imprint on the area in which they occur and the people who come into contact with them. Those involved also get the chance to experience authentic life (depending on the influence of the more authoritarian elements) and learn a great deal in a really short time. The risk comes in the forms of physical and psychological harm. Other forms of the TAZ are less confrontational. The Midnight Star social centre and the SCAN squat movement in Sydney have used unoccupied buildings to create free temporary housing, organising centres, places for gigs and parties and to generally escape the malaise of capitalism if, only for a short time. The space was open to those who contributed and the wider community. These places have only been held on a temporary basis, after a time the effort of holding on to them becomes not worth the benefit and everyone moves on. Defending a TAZ depends always on the balance of forces, retreating before the storm is often smarter than braving a storm you may not survive.

Some claim that Anarchy is utopian. Utopia is a dream, like heaven but it is a good thing to aim for. To loosely quote Oscar Wilde, "a map without utopia isn't worth the paper it's printed on."

Anarchy is not a utopian dream. It is something unconsciously real in every day life. We all adapt to our own surroundings and adapt our surroundings in turn. Every act without regard to material benefit. Every gift, every kind word, if given freely is precisely that; free.

Freedom is the ability to make up the rules of ones own life. Anarchy is not an end in itself. Utopia implies an end point. The end is billions of years away and we humans won't be around for it. Anarchy is an ever changing and evolving system (or network of systems). It enables a process whereby the best is made of the circumstances now, without imposing rigid systems or hierarchies on future so conflicts will be sorted out by activities of the 'general will' and people will be free to do as they please.

Anarchy is the only political system that is dynamic. The ability to create new organisations at will gives humanity control over their own levers of power. As organisations become outmoded, people will organically leave to join or form more effective organisations (if the original structure doesn't just get modified to suit the new situation). Loyalty will not be something that requires propaganda because people will automatically defend their own self-interest. The one certainty is that everything will change. Political systems that rely on force and information control (such as capitalism) offer no escape from oppression as there is no way to revolutionise the social system without an uprising. Anarchism recognises the ever-changing nature of the world and gives humanity the tools by which to adapt to new situations without conflict.

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